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MASSACHUSETTS TEACHER.

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"THE MASSACHUSETTS TEACHER."

ON presenting the first number of the second volume of the "Teacher" to its patrons, we congratulate them on its past success, and on the flattering prospects which may reasonably be anticipated for it. It has existed long enough and succeeded well enough to demonstrate the safety and wisdom of the experiment. It has passed through the most precarious period of the life of a periodical; and yet it never stood on a firmer basis. The enterprise must be supposed to have outlived the charm of novelty; and yet it never possessed more numerous or more enthusiastic friends. It now remains to prosecute the undertaking which has been so auspiciously commenced; to improve the advantage already gained. To do this is, we conceive, no longer a matter of choice, but, in the clearest sense, a matter of duty. Obligations now exist which before the first issue of the "Teacher" did not exist; responsibilities have been incurred which cannot honestly be evaded.

It may at this time be proper to refer to some of the considerations which demand the continuance and liberal support of this journal.

The profession *as a profession* require it.

The Law Reporter, the Medical and Surgical Journal, and the Theological Review are deemed valuable and indispensable auxiliaries by the members of the several professions which they represent. They are conducted by men skilful in practice and eminent in attainments. They are read, consulted, and preserved. They are essential to the professions, and are so regarded. Societies and voluntary associations of men for the pursuit of knowledge establish and maintain literary or scientific journals; and such journals are frequently read and quoted long

after the societies themselves have become extinct. Convincing arguments could be advanced at once and without reflection for sustaining the periodical publications of each of the other professions; we can think of no one, however, which may not be urged with equal force and appropriateness in favor of the "Teacher" and similar journals.

The profession demand it from the nature and object of their employment.

The direct object of the teacher's labor is the mind: to develop and educate the intellect, to awaken its faculties, direct and discipline them, is the office and nature of his profession. A considerable portion of the time and labor which are now devoted to teaching are expended in experiment; in ascertaining and then testing the best modes of communicating knowledge. Could his energy and exertion be employed in accordance with the rules of a perfect and complete system of teaching, in which he might safely confide, much greater and more satisfactory results would be accomplished; much time would be saved and the cause of infinite perplexities removed. But such a complete system does not exist. There is no established system of mental philosophy, even; in no other department of knowledge have great minds differed so widely in their speculations, or arrived at results so startlingly opposed. And the principles of teaching and governing in schools must be learned at the present day, as they always have been, by experience. Eminent teachers have lived who taught with wonderful success, and they have been rendered immortal by the fame of their scholars: but of their peculiar modes of instruction, of the causes and sources of their success, we are almost wholly ignorant: the fruit of their experience has been buried with them.

But that such a system might be formed there can be no reasonable doubt. It must, however, be the growth of time, and can only be arrived at by induction; by accumulating every variety of facts and illustrations; and these facts and illustrations can be furnished by none so well as by teachers. The columns of the Massachusetts Teacher offer the best medium for exhibiting such acquisitions to view. This journal might become the grand repository of such most invaluable statistics; they might thus be collected, carefully analyzed and examined, and ultimately be classified and arranged. In a scientific journal or in a literary review, elaborately written pages are occupied with dissertations on a tooth or toe-bone, or with discussions to show that some line of the poets has not been properly rendered. There is not a teacher in the state who might not contribute from each week's experience valuable information or useful suggestions, that would secure the attention of his readers and promote the welfare of the cause.

The relation that exists between the profession and the public demands the continuance of the "Teacher."

The principles of each individual teacher may be well understood by the parents of his own district; the various school committees may have formed a very just estimate of those instructors whose schools they have examined. But of the views, opinions, and claims of the profession at large and as a body, the public cannot be informed but through the medium of some acknowledged organ of this kind. Restless scheming minds may devise specious but dangerous theories on education, and by reason of influence or ability may succeed in commending them to the world. Justice to the public as well as to the teacher demands that the fallacies of such theories be exposed. This work of criticism can be performed by none so properly as by teachers in the columns of their established journal. By maintaining a manly, independent, but judicious tone in the defence of their principles, by correcting errors and removing prejudices, the teachers of the state would the more universally secure for themselves the respect and confidence of the community. By this means, also, the officious zeal and meddlesome interference of pseudo-philanthropists and reformers would be immediately met and easily disarmed; the fanciful schemes and speculations of visionaries be scattered to the winds before they had assumed the form and dimensions of a plausible system; and the school-room be for ever kept sacred from that innovating spirit which experiments only for its own vanity or amusement, and leaves to the teacher the mournful task of retrieving the lamentable ruin which it has caused, and of recovering the ground that has been lost.

In view of the considerations which have here been presented, (and we are far from supposing that they are the most important that might be adduced,) we appeal to the teachers of Massachusetts for their cordial approbation and active support. Much greater prosperity is justly expected for the "Teacher" during the present year than it has yet witnessed. The ability and fidelity of those who have hitherto conducted it have placed it on a sure foundation, and given to it an assured reputation. This reputation must now be maintained. It is not enough that we remain stationary. With the impulse now acquired, we should content ourselves with nothing short of a rapid advance. To retreat and yield up the ground which we have gained, to abandon to others the influence which we now possess, would be ruinous to the cause to which we profess ourselves so strongly attached.

That there is in our profession in this state talent enough, energy enough, and enthusiasm enough, if fully awakened, to render the Massachusetts Teacher eminently conspicuous among

the best literary periodicals and reviews, we consider to be an admitted truth that requires no demonstration. Any one who has attended the several sessions of the Association at Worcester, Springfield, and Salem, must have satisfied himself that there was collected at those conventions an amount of intelligence and moral influence which, if directed to any one point of achievement, would accomplish no insignificant results. Let but a fraction of the latent energy which exists be exerted in behalf of the "Teacher," and it would very quickly become a standard journal of a controlling educational influence. The time for such an united effort could not be more propitious. A general and lively interest already exists; all obstacles which might impede the progress of sound principles seem to have been removed; a gentleman distinguished for his scholarship as well as for his philosophical and judicious spirit of philanthropy has been appointed Secretary of the Board of Education. Let not the occasion be slighted, nor the demands of duty be neglected. With the fullest confidence that our appeal will receive a ready response, we commit the first number of the "Teacher" for the New Year to the kind consideration of the profession.

THE TEACHER

Is not a narrator, but an inspirer. It is not his office to convey information, but to instruct; and instruction is not *stating* principles to a pupil, but rather leading *him* to draw them out of what he already knows. It were a mean, because it would be a useless and mechanical office, merely to repeat knowledge in others' ears; but it is a divine one to breathe into their souls the needful life to get it, as they only can get it, for themselves. Much time is doubtless worse than wasted by so called teachers, in "vain repetitions" of facts and principles to their pupils. The smallest bad effect of this is the loss of time, and the greatest is, that the passivity of the pupil is satisfied, sealed, and perpetuated, by the transaction. There must be an inward and fervent heat in the scholar, in order to his receiving any impression; and then, even, it must be from the subject-matter, and not from an agent who plies it. It is wonderful to see what progress a mind that is kept at a red heat will make in a short time, and how like to intuition are its perceptions; and it is also wonderful, but by no means equally so, what pains and effort may be put forth to drag along a dead scholar, without advancing him a particle. That which a quick, forgetive mind would

see at a glance, and a thousand other things with it, may be exhibited and offered to a dull and stupid one in every variety of manner, without being even taken in; and so teacher and pupil may be equally cheated, the one into thinking that he has actually taught, and the other that he has actually learned, something. Let us beware of over-crediting ourselves with work done, and count only that to be real progress which implies the means and ability to make more. To educate the mind is not to stuff it as though it were a fowl's carcass; it is to make it grow in all its powers for duty and usefulness, for knowledge and righteousness. Growth is overdone by work, and work of him that grows, and not of any spectator, though he may be a helper.

But how shall the teacher duly inspire his pupils? I answer, he *must first himself be inspired*. Not with physical animation, the overflowing of health and animal spirits, but with ever new and original thoughts, and with inward and ever fresh energy and interest, even on the same old threadbare subject. Mere rote will kill the life both of teacher and scholar. Not that the same rules, principles, or facts should not often be repeated in essentially the same form; but the *minds* of both teacher and pupil, even after many repetitions, should be so alive, interested, and full on the subject, as to view the same thing in ever new relations, and often correspondingly vary the form of statement. This will break up the *cant* of the school-room, and some of that dulness which is its inseparable attendant. There are indeed some pupils whom no Promethean fire can warm into intellectual life. They are mere flesh, and not spirit; and the only thing that can be done is to go over the manipulations of the school-room with them, and rejoice if at last real knowledge can be made to stick to them, though only on the outside.

Perhaps the great skill of the teacher lies in *asking questions*. Nothing is so rousing to a mind that can be roused, as a pertinent question, stirringly put. You must indeed have the power to detect quickly and accurately the *whereabouts* of your pupil's mind, — what it has done, where it is, and what it can do. Then, instead of propounding truths, propound questions, somewhat, but not too far in advance of the pupil's knowledge, and such as can be answered from it. Never put *leading* questions. Better *state* the proposition directly, than imply it, in what seems to be an inquiry. Make the pupil take the laboring oar, and work, if you would have him handy at his business and expert in the use of his faculties. Remember, it is exercise that disciplines the body, and, no less, exercise that disciplines the mind; nor is there a shorter way to set the mind at work, or a surer way to keep it at work, than by apt questioning.

J. P. C.

MORAL TRAINING.

MUCH has been said and written of late, on the necessity of an increased attention to moral instruction in our Public Schools. The subject has occupied no inconsiderable part of the reports and lectures with which the public have been recently favored. It is alleged that crime among children is on the increase, and, as a remedy, it is recommended that teachers devote more time to moral instruction, and less to mere intellectual cultivation. To *educate* the moral faculties, is unquestionably the teacher's duty. It is made so by the statutes of the Commonwealth, by his relation to his pupils, to their parents, to society at large — to God.

That the increase of crime demands increased vigilance and attention to the deportment of the young, is undeniable; but that moral instruction, merely, is to remove the evils complained of, and elevate the standard of virtue among children, is not so apparent. Teaching of morals there may be, and should be, if needed; but if there be nothing more, the causes of complaint will remain unabated. It by no means follows that those teachers who give the greatest number of moral lessons, secure the highest attainments in virtue. Few can be found even among the least favored, who are ignorant of the fundamental principles which guide to a blameless course of life. Few there are, who do not *know* better than they *do*. Their *actions* are the cause of complaint. As the abandoned criminal is generally better acquainted with the civil law than the honest citizen, so it not unfrequently happens that vicious children are better informed on questions of duty than the uniformly upright, simply because, from the necessity of the case, they have received a greater amount of moral instruction. What then is needed to arrest this downward tendency in the conduct of the young? The answer is obvious. They should be *trained to habits* of virtue. Too much stress cannot be placed upon the expression, "habits of virtue;" for, unless children, in all the relations of life, become habitually courteous, honest, truthful, and chaste, and to their parents kind, obedient, and dutiful, to superiors respectful and deferential, to their equals self-denying, gentle, forgiving, and obliging, and to their inferiors condescending, agreeable, and generous, little hope can be cherished, however well informed they may be as to moral obligations, that they will be able to withstand the withering influence of the temptations which must inevitably assail them. As well might we expect a good musician from one who should habitually violate every principle learned from his teacher, as that a child instructed ever so thoroughly in all the virtues, should hence be virtuous, be his practice what it may. The advice of the wise man

is not to *teach* a child, but to *train up* a child in the way in which he should go. The teacher who contents himself with any thing short of moulding the character, and fashioning the habits and manners of his pupils, is falling far short of the goal to be reached. We say, then, that the mere increase of moral instruction is an inadequate remedy for the evil complained of. A few of the conditions best suited to the moral culture of children may not be out of place in the Teachers' Journal. No mention need be made of the external conditions of the school-room, such as its location, its conveniences, its attractiveness, the neatness and order with which all its furniture and other appliances should be arranged; nor need it be said that the teacher himself should be a pattern of all the virtues he would inculcate upon the children; for all these the parents and the supervisors of the schools are under moral obligations to furnish.

With a large portion of the pupils, all those who have learned obedience at home, and who enter school with habits of virtue in a measure established, the teacher has little to do but to secure their confidence and good will, to inspire them with a desire for higher attainments in virtue and truth. His own example, if he is what we have supposed him to be, is the best moral lesson that can be given. Children copy examples, but forget precepts. The manner in which the teacher adjusts conflicting claims, settles matters of dispute, protects the innocent and virtuous from the assaults and abuses of the wayward, in short, his whole character and deportment before his pupils, contribute more to the formation of their habits and manners than all the formal moral lectures he could give during his lifetime. The very atmosphere where an efficient, exemplary teacher presides is a moral atmosphere. Occasions will often present themselves when the attention of the school should be called to some delinquency or some passing occurrence where an impressive moral lesson can be given. Such occasions should not pass unimproved. But as to the utility of devoting a set portion of each day or each week to a formal lecture, we have serious doubts. If there be ignorance as to any matter of duty, the requisite information should be given at once. But ordinarily the too frequent repetition of a moral precept brings it into contempt; while the enforcement of a precept once given, of necessity honors it.

A fundamental requisite in training children to habits of virtue is implicit obedience, on the part of the pupil, to the authority of the teacher.

With the class of children already mentioned, obedience to the teacher's authority is cheerfully yielded; it has become a habit formed at home, and therefore easily continued at school. But these are not the children who are the cause of complaint.

They are the disobedient, the wayward, the turbulent, the vicious. With such children another element of the teacher's character is called into exercise—his power to control. Every influence, whether from parents or committees, which tends to diminish this power, contributes directly to the increase of crime. Of what avail is it with such children to give moral instruction, when they feel assured that the teacher has not the power to control them? The curled lip, the contemptuous sneer, the repetition of his words in mockery, the captious manner, the impertinent reply, all show that it is not instruction, but training that is needed. The wholesome regulations of the school oppose the vicious inclinations of such children. They become restive. A crisis comes. Authority is resisted. The angry passions of the turbulent child threaten to overthrow all order, and introduce anarchy and confusion. What shall be done? Shall the teacher pause and give a moral lecture, or shall he enforce obedience? The latter, most assuredly. The virtuous in the school demand it as a protection; the good of the offender requires it; the best interests of society require it. Let it be done by persuasive means, if it can be most effectually done in that way; but at all events, let it be done. We are not here discussing the appliances by which order should be established, though we have no hesitancy in saying, that a resort to the rod, in such cases, will not unfrequently be necessary. But, whatever may be the means employed, obedience to authority *must* be established. And when this is done, the whole school and all the people ought to rejoice; for the first step towards forming habits of virtue in a wayward child has been taken. Let it be remembered that the children of whom we are now speaking are placed under a double disadvantage; for they have already contracted vicious habits which have been maturing and strengthening with their growth, and they have little or no inclination to form the opposite habits. The process of moral training has now but just commenced. The pupil has learned to obey, not to *know* that obedience is a duty, for that he knew before; but actually to obey. The teacher has before him the task of eradicating habits of falsehood, deception, profanity, obscenity, impertinence, injustice, and so on through all the catalogue of juvenile crime. At first, he has nothing to appeal to but authority. Certain things *must* be done, and certain other things *must not* be done. Having secured the performance of duty by the force of his own authority, the teacher may, at length, ascend the scale of motives, always insisting upon the pupil's *doing* right. The rewards of virtue begin to incite to action; a class of feelings are called into exercise which before were dormant. Duties once irksome and disagreeable are performed with pleasure. The force of authority is felt less and less. The anticipation of a life of respect-

ability and usefulness becomes a powerful motive to action. A steady course of discipline like this, which shall hold the offender to the practice of virtue, will be a sure remedy.

Moral discipline should be uniform and constant. Those children who have already acquired good habits, need the influence of pure example daily to confirm and give permanency to the work already commenced. But especially do those who have been vicious, and are now under treatment, need it in the formation of good habits. It is not to be supposed that a child habitually accustomed to disobedience and the commission of crime will at once become submissive and virtuous. He may again and again test the teacher's power to control. It not unfrequently happens, however, that teachers, for want of vigilance, and a uniform and constant course of discipline, lose the vantage ground which they have gained, and are obliged to reconquer when they might have been enjoying the fruits of victory. The influence gained over an untractable child by the severer modes of treatment, like that of powerful medicine in the first stages of an acute disease, should be followed by a constant course of sanative measures, which shall at length establish a healthy moral tone in the system. The teacher should bear in mind that it is the gradual and almost imperceptible growth that is the most permanent. Remember, that if a child is daily *doing* right he is in a fair way to establish virtuous habits, and in the best possible situation to *know* his duty; for "*whosoever doeth his will shall know of the doctrine.*"

S. S. G.

I consider an human soul without education like marble in the quarry, which shows none of its inherent beauties till the skill of the polisher sketches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps are never able to make their appearance. If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to an human soul. The philosopher, the saint, the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light. — *Addison.*

ENUNCIATION.

BAD pronunciation arises as much from bad enunciation as from any other cause. After a language has been established, it is certainly a very great fault not to use it correctly; and especially can this be said of such a language as ours, which seems, from the fierce and enterprising character of the Anglo-Saxons, to be the destined language of the civilized world. Yet there is no fault so common in the use of language as that of eliding letters and mumbling words.

One and the principal cause of this error is neglect in the early education of children. In our primary schools there is no provision made for practising enunciation as a distinct exercise. This, however, is not so much the fault of the teacher as of the committee. The organs of enunciation, such as the tongue, lips, &c., are more pliable in youth than in age, as is the case with all the other muscles. If any muscle is early trained to any particular exercise, it becomes easier to perform correctly than incorrectly. There should be set lessons in enunciation for the pupils in our schools each day. If the proper course should be pursued in our primary schools and in the lower classes of our grammar schools, much better reading would be heard in the upper classes, with much less time and labor in drilling.

Another cause of this error is the bad example of teachers. If the teacher is accustomed to a careless and indistinct enunciation and erroneous pronunciation, the pupils will never attain a clear and distinct enunciation. The importance of this attainment is acknowledged by all. There is nothing which better evinces a cultivated mind and a refined taste, than a clear, distinct, and smooth enunciation.

J. H. B.

Dr. South, complaining of persons who took upon themselves holy orders, though altogether unqualified for the sacred function, says somewhere, that many a man runs his head against a pulpit, who might have done his country excellent service at a plough-tail. In like manner, many a lawyer who makes but an indifferent figure at the bar, might have made a very elegant waterman, and have shined at the Temple stairs, though he can get no business in the House. — *Addison*.

There is nothing breeds anger more than a soft and effeminate education; and it is very seldom seen that either the mother's or the schoolmaster's darling ever comes to good. — *Seneca*.

REV. BARNAS SEARS, D. D.

WE take the following brief notice of some of the principal events in the life of the present Secretary of the Board from the *Providence Journal*.

The new Secretary of the Board of Education in Massachusetts being about to enter upon the active duties of his office, it may not be uninteresting to many readers of the *Journal* to recall some of the prominent incidents of his history, showing the confidence which the public has heretofore reposed in him.

As was stated in the former number, Dr. Sears graduated at Brown University, in 1825. Immediately after his graduation, he entered the Newton Theological Institution, to engage in the study of theology. This institution was then in its infancy. He completed his studies at this place in 1828, and subsequently became pastor of the First Baptist Church in Hartford, Ct. Though eminently fitted for the active duties of a pastor, by qualities which gained for him the affection of Christians, and the respect of all who love to hear sermons replete with thought, yet his *passion* turned him toward biblical and classical literature. It is no less true that his talents and acquirements promised him success as a teacher. Leaving the pastoral office, he was elected to the chair of Biblical Theology in the Hamilton Literary and Theological Institution. Retaining his love for philological and sacred learning, and stimulated by his success as a scholar and a teacher, he temporarily relinquished the duties of his office, and in 1833 repaired to Germany, to enjoy the advantages which her universities afforded in the pursuit of his favorite studies. During his residence in Germany, he became acquainted with Mr. Oncken, now so well known in this country, and justly admired by Christians of every name. The transactions which followed this acquaintance are too important to be forgotten. Mr. Oncken was then laboring, partly under the direction of European Bible Societies, but principally under the guidance of his own sense of duty and with the use of his own means, to spread correct religious views in different sections of his native land. He had the confidence of Hahn, Hengstenberg, Tholuck, and many other distinguished men in the established church, and their coöperation in circulating Bibles and tracts. But notwithstanding his relations to the Lutheran church, he was desirous of uniting with a Baptist church. There was no Baptist church at that time in all the North of Germany. The protection of the government being secured, Dr. Sears had the privilege of gratifying his wishes. On the 22nd of April, 1834, the waters of the Elbe, the Jordan of Germany, were hallowed for the service of religion. The number baptized was seven.

With the assistance of the minister of the Independent church, Dr. Sears proceeded to form a church and to ordain Mr. Oncken as its pastor. Such was the origin of the German Mission, now one of the most important fields under the patronage of American Christians.

The opportunities which Dr. Sears enjoyed at this time of acquiring intellectual strength, can be appreciated only by those who have had the good fortune to share his instructions. To those acquainted with German literature and German men, it is enough to say, that he frequented the lecture rooms of such men as Hengstenberg, Tholuck, De Wette, Neander, and Winer, and possessed himself of those advantages which the schools of Germany, and those *only*, hold out to the theologian and scholar.

In 1836, Dr. Sears was elected professor of Ecclesiastical History in the Newton Institution. He afterwards became professor of Theology and President of the Institution. For some years before his connection with the Institution closed, he gave instruction both in history and theology. His connection with the Institution continued eleven and a half years.

During this time, his usefulness has not been confined exclusively within the merits of professorship. On the death of the lamented Knowles, the editor of the Christian Review, Dr. Sears undertook the management of the Review, and was its editor for four years. This was not the only office left vacant by the sudden death of the gifted gentleman referred to, the duties of which were afterward performed by his companion and friend. A warm friend of missions had fallen, an eminent adviser had disappeared from among its counsellors. As a member of the Executive Committee of the Missionary Board, Dr. Sears has rendered services which have won for him the gratitude of all who love to contemplate the progress and triumphs of Christianity.

I will mention but one other way in which Dr. Sears has made himself useful. In 1843, he published, in connection with Professor Edwards, of the Andover Seminary, and Professor Felton, of Cambridge University, a work entitled "Essays on Ancient Literature and Art." I need not say, that this book is well known to all who love to commune with those immortal minds who have bequeathed to the world "the richest treasures of thought, and the most exquisite models of style."

As a teacher of Ecclesiastical History, he is acknowledged to be unsurpassed.

In the Theological Department, his mental activity and thorough acquaintance with ancient and modern writers made him a ready and efficient instructor, while his mode of teaching tended to promote enlightened habits of thought and an earnest spirit of inquiry. In retiring from his office, it was with no ordinary

pleasure that he could introduce to his class Dr. Patterson, as his successor, whose friendship he had enjoyed from his youth, and in whose abilities he has perfect confidence.

Seldom has a teacher engaged in a greater degree the affections of all who have come under his instructions, or by his departure occasioned deeper regret.

SCHOOL DISCIPLINE.

Do N'T be alarmed, reader. We are not about to enter upon the discussion of that much vexed question of corporal punishment, or indeed of any of the modes of discipline that relate merely to the government of a school, but to consider briefly what is the province of school discipline, and what the legitimate extent of its influence.

We do not regard school discipline as a mere system of rewards and punishments adopted by the teacher to obtain on the part of the pupils that degree of attention and obedience necessary to the maintenance of good order in school, nor as confined to those moral instructions alone which are designed to inculcate the great lessons of truth and honesty ; but we regard school discipline as the whole influence exerted by the teacher upon the mind and heart of the pupil, or rather as a combination of all the influences, mental, moral, and social, which are necessarily developed in the relations existing between the teacher and his pupils. Into this combination should enter all those instructions which the individual or the occasion may seem to require, whether of reproof, admonition, or advice. The requisitions of true discipline demand that the teacher should regard the mind and heart of the pupil as forming under his influence, and that he should strive to cultivate in him not only the sterner virtues, but the graces of a high, noble character. He should be watchful, and study the dispositions of those under his charge, that he may be enabled, on fitting occasions, to point out to them their faults — to probe the diseased qualities of their hearts with words of truth, which will cut only to cure. For there are seasons when a few words of calm and friendly advice will cause a young mind to address itself to the task of self-examination, and to discern the evil influence of some obnoxious quality which the pride of more mature age would not readily acknowledge to exist.

Farther, true discipline requires the teacher to cultivate in the pupil the highest qualities of his social nature, to develop, as far as his opportunities will permit, those generous and benev-

olent feelings, which, though in childhood they are easily excited, are soon overcome and dissipated by the indulgence of a selfish nature. Yes, there are other tasks besides all this, which school discipline requires at the teacher's hands. The manners and the bearing of his pupils, their attention to personal neatness, and numerous matters of propriety, must be to him objects of most careful attention, of an attention which he must never relax. But the question immediately arises, How is the teacher to discharge these numerous duties? again we say, it is not our purpose to discuss the different modes of discipline, but this much we will say, give us a teacher with acquirements and intelligence equal to the task of the teacher, and if he possess a conscientious appreciation of his obligations, we will leave to him entirely the application of the general principles of school discipline to the discharge of his arduous duties.

There is, however, one consideration which claims our notice, — it is the number of pupils which the teacher is required to instruct and discipline. In order that he may be enabled to exercise the appropriate and necessary influence upon the minds of his pupils, the teacher must become acquainted with their character, — he must understand their dispositions, their faults, and their good qualities. This can never be accomplished when the number of children is as great as that ordinarily allotted to the charge of a teacher in one of the public schools of our large towns and cities. The task of instruction alone will almost wholly exhaust his time and his energies. It is true that in the routine of school exercises the occasions of discipline are continually occurring; but those are not sufficient means of giving him a knowledge of the characters of many who are under his charge. It is only by long continued and intimate personal contact that this knowledge can be acquired. There are many children whose characters are not understood by their parents, even, and the teacher in such instances has to contend with effects of the injudicious treatment which they receive at home.

But this is a subject which requires a full and thorough discussion, and I leave it with the hope of continuing it in some future number of this journal.

SIGMA.

In the matter of reading, I would fix upon some particular authors and make them my own. He that is everywhere is nowhere; but like a man that spends his life in travel, he has many hosts but few friends; which is the very condition of him that slips from one book to another; the variety does but distract his head, and, for want of digesting, it turns to corruption instead of nourishment. — *Seneca*.

HOW TO KEEP A POOR SCHOOL.

DIFFERENT men propose to themselves different objects of attainment; and the standard of excellence varies with the individual. Most writers place the Temple of Fame on a hill, and represent the approaches to it as toilsome, if not dangerous. It cannot, however, be denied that there are short cuts to notoriety; and if notorious is not famous, it is owing to a difference in the signification of the words. One artist selected the most beautiful woman in all Greece for his model; another chose a slave suffering torture. According to the aim will be the execution. The great majority of teachers exert themselves to the utmost to keep a good school. Writers on education, in recommending and discussing the methods for the accomplishment of this object, have entirely overlooked the consideration of the means to be employed for securing the opposite result — a poor school. To suggest a few thoughts on this important but much neglected topic, is the object of this article.

Nothing, perhaps, will conduce more to this result than a neglect, on the part of the teacher, of his physical constitution. Let him, by too much eating, drinking, or inactivity, interrupt and derange the action of his physical organs — let him unnerve and unman himself by excess and indulgence, and he will be admirably well fitted for poor success in the school-room. Nervous, irritable, and fretful himself, he can scarcely fail of producing a similar state of feeling in his scholars. Any teacher, whatever may be his talents, who will cultivate in himself such dispositions of body and mind, and take them into his school, will, in one month's time, render himself duly miserable, and his scholars quite ill-disposed and unhappy.

Getting to school a few minutes late or past the proper time for opening, is a very simple but excellent mode of producing general uneasiness and disorder. You will, by this means, allow your pupils to collect in large numbers about the closed doors, when they will at once be prompted by their exuberant flow of animal spirits to engage in a "sharp encounter" of their "wits," which it is not impossible may terminate with an appeal to more blunt, but more forcible weapons. Thus, at the commencement of school-duties, your pupils will be unable to apply themselves to their tasks; their minds will be revolving the provocations they have received, and the wrongs they have suffered; or they will be wholly absorbed in meditating some plan of sport or mischief devised during their morning gathering, when their hands were idle but their heads busy. Moreover, in this way you will soon get for your school the dislike and bad report of the neighbours who are about you, and of the passers-by.

In management or government there are a multitude of appliances for producing a poor school, so easily comprehended that a schoolmaster, though a fool, need not miss of them. We will enumerate but a few of these. Make laws, but affix no penalties to them. These for a time, like the stuffed skins of tigers, will be regarded with a species of awe and wonder; but will very soon be familiarly handled, and finally turned into subjects of ridicule. Or, again, establish rules by the score, with very severe penalties, which, you may assure your pupils, are as certain to follow the violation of them as the night the day, and inflict these penalties for a half-day, or, mayhap, a day, and then suddenly seem to forget the laws and punishment altogether, and become more charitable and indulgent than ever before. By this fickleness and vacillation you can soon bring about a very sad state of things. Your scholars will always be in a state of most deplorable uncertainty: what is permitted at one time will be summarily punished at another. At one moment you may be gratified by hearing the ticking of the clock; at another, by the clattering of feet and the buzz of eager voices. It will be April weather in your school the year round; all Spring, but no Autumn. Confusion may also be introduced by multiplying rules for every description of offence, so that a pupil can scarcely wink or stir without falling unexpectedly into the pit-fall of some ingenious regulation.

Very distinguished specimens of poor schools may be produced by the use of flattery. The teacher who flatters his scholars may be compared to the sower who went forth to sow. A little, a very little, of the seed (always supposing the seed to be good, though it seldom is,) may fall upon good ground. But in the indiscriminate scattering thereof, much the largest portion will fall among the thorns, or in stony places, or by the way-side. A, during a private interview at the master's desk, has received the gratifying information that he is the smartest boy in his class; that a little more study would place him at the head; and that his teacher takes a lively and peculiar interest in his individual advancement. B has lately received the same intelligence from the same source; C and D were told so but yesterday; and so on to the end of the alphabet. In the process of time some of these boys, in the fulness of their hearts, communicate these interesting items to their companions: they compare notes, and find, to their mortification, that the beautiful and attractive picture which each had considered the likeness of himself alone, are but the stereotyped impressions of the same plate. Of course, their regard for the printer cools; they lose their confidence in his speeches and promises; and ever after mistrust the genuineness of commendations which they perhaps really deserve.

By these methods, and by many others which we have not now space for enumerating, the neophyte in teaching may succeed in keeping a poor school. It may indeed be said that these principles and rules are novel and fantastic, and are nowhere to be found in the books. But all such criticisms and cavils will be found to emanate from good teachers, who keep good schools; and with them and their objections we have, in this speculation, nothing to do. We cannot say that their efficiency has been or is now demonstrated by actual practice. But we do affirm that these maxims, if fully adopted and practised, must, "from the reason of the thing and from the analogy of nature," conduct to the aforesaid result.

THE ANGLO-SAXON LANGUAGE.

WHEN listening to the flowing sentences and polished diction of the orators of the nineteenth century, or allured to the study of the least attractive sciences by the fascinating charm which the writers of our age impart to their style, it is difficult to believe that the language which, written and spoken, so thrills and moves us, was once the rude medium of communication between unlettered minds, and that more than eight centuries have contributed their labors in elevating it to its present unrivalled perfection. Any thing that we might say in praise of its beauty and power would be as inadequate as needless. Its power may be best estimated by measuring its dominion, by computing the conquests which it has in past times made, and by endeavouring to form a conception of those triumphs which it is destined to accomplish. No one who has been permitted to look upon the rich gifts which English genius and labor have bequeathed to the world, who has felt a wish to appropriate to himself an humble share of these intellectual treasures, will esteem the language of our ancestors a study entirely destitute of interest.

Of the thirty-eight thousand words which compose the English language, twenty-three thousand are found to be of Anglo-Saxon origin. But the Saxon furnishes not only the most numerous but also the most forcible and expressive class of words. The chosen words of the poet and orator, those special terms which, more than all else, impart vivacity to composition, the names of our strongest emotions, of our dearest connexions, of our most cherished associations, the language of invective, humor, wit, and satire, the conversational terms and idioms of every-day life, are all directly derived from the prolific Anglo-Saxon. The abstract terms of science and the technicalities of theology and philosophy

are borrowed from the Latin and Greek. The Saxon language fulfils higher purposes. It is the key which unlocks the emotions which dwell in the breast ; the magic "sesame" which discloses the passages to its most secret recesses ; the fire which will kindle its passions into a blaze ; the oil which will allay the troubled waters when most excited ; the pointed arrow of the satirist, and the touchstone of truth.

Let us for a moment glance at some of the particulars in the history of the Anglo-Saxon tongue.

The early history of every nation which has risen to importance and power is, in many respects, the same. The ruder and bolder outlines of character are then exhibited. While physical superiority alone confers dignity and power, the necessity of intellectual cultivation is not felt, nor are its advantages appreciated. A savage independence, which brooks no control, allows to the individual the unlimited gratification of his passions, and thus the higher efforts of the intellect are crippled and repressed. But in the character of the Anglo-Saxons, while yet they dwelt on the bleak coasts of Germany, there may be discovered indications of superior intellectual power. They were a race of fearless and warlike barbarians. Reckless of danger and of death, they launched their frail and open skiffs on the raging billows of their northern seas, landed on the shores of their sleeping foes, and ravaged their country with devastating fury. The name of fear was unknown among them. If victorious they spared not the lives of any ; if conquered, they disdained to solicit their own. A stern and even-handed justice presided over their social and civil relations ; and their fierce and sanguinary religion was the offspring of violent passion and fervid imagination.

Although the character of the Saxons in their barbarous state indicates a superiority of capacity and intellect, yet from peculiar causes many centuries elapsed before it displayed its native energy and power.

Poetical compositions were the first literary developments of the Saxon, as they always have been of all other nations. That, at an early period, they had ballads, war-songs, and chants, there exists abundant and satisfactory proof ; but they were only ballads, war-songs, and chants of the rudest and most unfinished structure. Separated from all intercourse with civilized nations, buried in barbarism and superstition, with no knowledge of letters and no guide to lead them to such a knowledge, our wonder would have been justly excited, had there appeared any remarkable exhibitions of genius. At the time of their landing on the shores of Britain, the Saxons possessed nothing which can be called a literature. And yet it is probable that the nation were as far advanced as the Greeks in the time of Homer.

A period of four centuries intervenes between this era and the age of Alfred the Great. With the reign of that monarch Anglo-Saxon literature may be said to have commenced. And the annals of history do not furnish an example of a more brilliant dawning of an intellectual day.

Christianity had, indeed, long before been introduced into the island: but civilization had accomplished few of its triumphs. Civil wars distracted the kingdom; and invasions from foreign foes were often repeated and continually apprehended. In the midst of this discord and confusion, Alfred, having once relinquished the crown and fled from his country, again ascended the throne. To still the storms of faction and unite his subjects in obedience, the powers of the statesman were first exerted. His subjects were brave and powerful, but illiterate and unenlightened. To raise them from their present to their proper position, to awaken into action the dormant energies of their minds, was the Herculean task which he had set himself to accomplish. The struggles of the monarch with his own ignorance and cares and sufferings, with the then incredible difficulties of learning the Latin tongue — his untiring labor and astonishing victory over them all — his translation of the pastorals of Pope Gregory, of the philosophical works of Boetius, of the geographical works of Orosius, of the Anglo-Saxon history of Bede — his own moral reflections and essays, his works on Agriculture and Astronomy, his numerous and meritorious poetical compositions — these now remain to attest the wonderful achievements of his intellect. His noble ambition and arduous efforts opened a new world to the gaze of his countrymen; new objects and new aims were for the first time disclosed to them; and from this period they advanced with rapid strides to the summit of literary renown. As the father of English literature and English liberty the memory of Alfred the Great deserves the gratitude and reverence of mankind.

It would be a pleasant task to sketch the history of this language, to which we owe so much and of which we know so little, from the reign of Alfred to the invasion of the Norman conqueror, whose haughty decrees abolished the language, at the same time that they abrogated the rights of the subjected Saxons. We have already, however, exhausted our time and space.

I hate by-roads in education. Endeavouring to make children prematurely wise is useless labor. Suppose they have more knowledge at five or six years old than other children, what use can be made of it? It will be lost before it is wanted, and the waste of so much time and labor of the teacher can never be repaid. — *Dr. Johnson.*

EXTRACTS FROM MRS. SOMERVILLE'S PHYSICAL GEOGRAPHY.

WE select the following passages from the copious and instructive treatise of Mrs. Somerville. Too much praise cannot be awarded to the design of the work and to the manner of its execution.

In her description of Iceland she thus speaks of the eruptions of its most celebrated volcano, Heckla.

"Between the years 1004 and 1766 twenty-three violent eruptions have taken place, one of which continued six years, spreading devastation over a country once the abode of a thriving colony, now covered with lava, scoriæ, and ashes; and in the year 1846 it was in full activity. The eruption of Skaptar, which broke out on the 8th of May, 1783, and continued till August, is one of the most dreadful recorded. The sun was hid many days by dense clouds of vapor, which extended to England and Holland, and the quantity of matter thrown out in this eruption was computed at fifty or sixty thousand millions of cubic yards. Some rivers were heated to ebullition, others dried up; the condensed vapor fell in snow and torrents of rain; the country was laid waste, famine and disease ensued, and in the course of the two succeeding years 1300 people and 150,000 sheep and horses perished. The scene of horror was closed by a dreadful earthquake."

The phenomena of earthquakes is thus explained.

"Earthquakes are produced by fractures and sudden heavings and subsidences in the elastic crust of the globe, from the pressure of the liquid fire, vapor, and gases in its interior, which there find vent, relieve the tension which the strata acquire during their slow refrigeration, and restore equilibrium. But whether the initial impulse be eruptive, or a sudden pressure upwards, the shock originating in that point is propagated through the elastic surface of the earth in a series of circular or oval undulations, similar to those produced by dropping a stone into a pool, and like them they become broader and lower as the distance increases, till they gradually subside: in this manner the shock travels through the land, becoming weaker and weaker till it terminates. When the impulse begins in the interior of a continent, the elastic wave is propagated through the elastic crust of the earth, as well as in sound through the air, and is transmitted from the former to the ocean, where it is finally spent and lost, or, if very powerful, is continued to the opposite land. Almost all the great earthquakes, however, have their origin in the bed of the ocean, far from land, whence the shocks travel in undulations to the surrounding shores."

Several pages are devoted to the physical properties of the Ocean.

"The pressure at great depths is enormous. In the Arctic Ocean, where the specific gravity of the water is least, on account of the melting of the ice, the pressure at the depth of a mile and a quarter is 2,809 pounds on a square inch of surface: this was confirmed by Captain Scoresby, who says in his 'Arctic Voyages,' that the wood of a boat, suddenly dragged to a great depth by a whale, was found when drawn up so saturated with water forced into its pores, that it sank in water like a stone for a year afterwards: even sea-water is reduced in bulk from twenty to nineteen solid inches at the depth of twenty fathoms. The compression that a whale can endure is wonderful. All fish are capable of sustaining great pressures as well as sudden changes of pressure. . . . In the year 1827 Sir Edward Parry arrived at the latitude of 82 deg. 45 min., which he accomplished by dragging a boat over fields of solid ice, but he was obliged to abandon the bold and hazardous attempt to reach the pole, because the current drifted the ice southward more rapidly than he could travel over it to the north. Floating fields of ice twenty or thirty miles in diameter are frequent in the Arctic Ocean; sometimes they extend one hundred miles, so closely packed together that no opening is left between them; their thickness, which varies from ten to forty feet, is not seen, as there is at least two thirds of the mass below water. Sometimes these fields, many thousand millions of tons in weight, acquire a rotatory motion of great velocity, dashing against one another with a tremendous collision. . . . It is computed that 20,000 square miles of drift ice are annually brought by the current along the coast of Greenland to Cape Farewell. In stormy weather the fields and streams of ice are covered with haze and spray from constant tremendous concussions; yet our seamen, undismayed by the appalling danger, boldly steer their ships amidst this hideous and discordant tumult."

We take the following interesting facts from the chapter on Insects.

"Three hundred thousand insects are known. . . . Though insects are distributed in certain limited groups, yet most of the families have representatives in all the great regions of the globe, and some identical species are inhabitants of countries far from one another. . . . Mountain chains are a complete barrier to insects, even more so than rivers: not only lofty mountains like the Andes divide the kinds, but they are even different on the two sides of the Col de Tende in the Alps. . . . The east wind seems to have considerable effect in bringing the insect or in developing the eggs of certain species; for example, the aphids, known as the blight in our country, lodges in myriads on plants, and shrivels up their leaves after a continued east wind. . . . The migration of insects is one of the most curious circumstances relating to them: they sometimes appear in great flights in places where they never were seen before, and they continue their course with perseverance which nothing can check. This has been observed in the migration of crawling insects: caterpillars have attempted to cross a stream.

Countries near deserts are most exposed to the invasion of locusts, which deposit their eggs in the sand, and when the young are hatched by the sun's heat, they emerge from the ground without wings ; but as soon as they attain maturity, they obey the impulse of the first wind and fly, under the guidance of a leader, in a mass, whose front keeps a straight line, so dense that it forms a cloud in the air, and the sound of their wings is like the murmur of the distant sea. They take immense flights, crossing the Mozambique channel from Africa to Madagascar, which is one hundred and twenty miles broad ; they come from Barbary to Italy, and a few have been seen in Scotland. Mr. Ehrenberg has discovered a new world of creatures in the Infusoria, so minute that they are invisible to the naked eye. He found them in fog, rain, and snow, in the ocean, in stagnant water, in animal and vegetable juices, in the dusty air that sometimes falls on the ocean ; and he detected eighteen species twenty feet below the surface of the ground, in peat earth, which was full of microscopic live animals ; they exist in ice and are not killed by boiling water. This lowest order of animal life is much more abundant than any other, and new species are found every day. Magnified, some of them seem to consist of a transparent vesicle, and some have a tail : they move with great alacrity, and show intelligence by avoiding obstacles in their course : others have siliceous shells. Language, and even imagination, fails in the attempt to describe the inconceivable myriads of these invisible inhabitants of the ocean, the air, and the earth."

On the permanency of language the authoress remarks :

"The art of printing perpetuates a tongue, and great authors immortalize it ; yet language is ever changing to a certain degree, though it never loses traces of its origin. Chaucer and Spenser have become obscure ; Shakespeare requires a glossary for the modern reader ; and in the few years that the United States of America have existed as an independent nation, the speech has deviated from the mother tongue. . . . More than two thousand languages are spoken, but few are independent ; some are connected by words having the same meaning, some by grammatical structure, others by both : indeed, the permanency of language is so great, that neither ages of conquest nor mixing with other nations have obliterated the native idiom of a people."

The above passages have been selected at random from this interesting work, and at best can give but an imperfect idea of the rich abundance of valuable facts and statistics with which the volume is filled. It is dedicated to Sir John Herschel, and contains about 400 pages.

Ten years convert the population of schools into men and women, the young into fathers and matrons, make and mar fortunes, and bury the last generation but one.

SCHOOL GOVERNMENT.

UNLESS we widely err, the due authority of teachers has, in many instances, been gradually frittered away, and the art of coaxing has been required instead of discreet *government*. In schools of from forty to an hundred scholars, where the number is nearly equalled by the variety, a morbid sentiment relies for subordination on the power of persuasion alone. Those who are governed nowhere else, and nowhere else persuaded, are expected to be held under a salutary restraint by the gentle sway of inviting motives. If we may suppose cases where this lenient power is strong enough to curb the wayward and subdue the refractory, we think it must be in cases where rare skill is applied to select specimens of human nature. We urge nothing against the power of persuasion within its reasonable limits, and we could wish that these limits were much wider than they are, as they doubtless would be with improved domestic education. Early and steady respect to authority at home, prepares the way for easy government in school, and whilst it is a perpetual blessing to the child, it is a present comfort to the parent and a service done to the public. Not till an even-handed authority creates the power of persuasion at home, may we expect its triumph abroad. Whatever value, then, we put upon its gentle influence, we think that at least in schools, it is not good for it to be alone. Law, not a name, but a power, must have a known existence, and if this knowledge cannot be communicated by its letter, it should be acquired by a sense of its wholesome penalties. There are those so headstrong from long indulgence and from their habits of early domination, that to bring them to their duty in school, and to keep them from marring their own and others' good, by the gentle power of motives, would be as unreasonable an expectation as that of subduing the wild colt of the prairie without a thong or a bridle. To say that such should at once be turned out of school, is to say that they shall not have the very benefit which all need, and they more than others, the benefit of a well-governed school, to whose government their submission might be a salutary novelty. To expel a pupil from school should be done only by cautious decision, and as an ultimate resort. To inflict upon him this disgrace, and to deprive him of the advantages of education is, in some sense, to punish the community. Such a result may sometimes be unavoidable, but in most cases it may be shunned by the prevalence of a quick and strong sense, within the District, of the importance of a firm and well sustained government in the school, and by leaving mainly to the discretion of him who is held responsible for the success of the school he teaches, to find where persuasion can, and coercion must, do its work. — *Rev. G. Allen.*

MATHEMATICAL PHRASEOLOGY.

THE following remarks on the language of mathematics is taken from Dr. Kraitsir's book on the "Significance of the Alphabet." The last number of the North American Review has an able article on this work, of which it says: "It is a most unpretending volume, but contains within its modest compass what might well make the fortune of many a quarto."

The language used in mathematics is so inconsistent with the truths to be expressed, that it is not to be wondered at that many persons are puzzled in making, and many more in understanding, the definitions of the principles and the very objects of the science.

A *line* is defined in many books to be *length without breadth and thickness*: a definition more indefinite and defective than that of *man* by Plato ("*a two-legged animal without feathers*"). In the first place, a definition ought never to contain negations; for if it be true that the line is a thing without breadth and thickness, it is not less true that it is without skin, and hat, and potatoes, and all other things which are not a line; the enumeration of which would require an almost infinite collection of negations. In the second place, the positive part of the definition is nothing else but a tautology of the word *line* itself; for *length* is nothing else but the participle of the word *line* (*lined*). Hence, "*line is length*," is a proposition identical with "*line is line*." How is it possible to understand what *length* is, without understanding what *line* is? Therefore the definition, in its positive part, is a kind of *begging of the principle*; it defines by that which is to be defined. Moreover, the term *length* expresses, in common use, the relative greatness of a line compared with other coexisting lines in a body; the term *breadth* is another name of these correlative lines, and *thickness* is the name of the third of said lines; hence a line might as well be defined to be "*thickness without length, breadth, potatoes, gunpowder, &c.*," or "*breadth without thickness, length, umbrella, conscience, &c.*" Others define a line to be "*a moving point*." But if this be a definition, then the distance of two points would be no line before one extreme point, moving, would arrive at the other extreme point; hence the line would be a line and no line at the same time; which is absurd. This latter definition is that of the representation of a line, drawn by the hand or otherwise; and as we cannot draw a line by moving a pencil from the earth to the sun, the distance of the sun from the earth is no line, and therefore the sun is not distant from the earth! No line can exist without two ends which are coexistent, the one not being preëxistent to the other; but as soon as two

points exist, their distance exists, and is the line. Why, then, after having burdened the mind of the learner with would-be definitions of things not existing, after having played a kind of blind-man's-buff with empty words, to come at last to the declaration that a *straight* line is "*the distance of two points?*" This latter expression is again incorrect, for no other line is the distance of two points but a straight one. Hence the epithet *straight* is entirely useless. Lines are *vulgo* divided into straight and curved lines: a new error, productive of great confusion in the mind; for *curve* means what is exactly opposite to *line*: it is no line at all, being a complex of infinite directions, whereas *line* is one single direction. This distinction is exactly such a one as the following would be: *there are two numbers, the one is number one, and the other is all other numbers ad infinitum*; a manifest absurdity; for the so called number one is not a number at all, since the lowest number is *two*. A line is a unit of direction, hence not coördinate at all to a curve, which is an infinity of directions.

ORIGIN OF WORDS.

It has always puzzled us very much to tell why the letter *e* in certain words should have the sound of *o*, or, rather, why the words in question were not spelt with the last of these letters instead of the first. One of the words to which we refer is *Sew*. Etymology supports us in our suggestion, that this word should properly be spelt with an *o*, for it is actually derived from the word *sow*, a swine, a pig, a grunter. The thing came about in this way:—*Sus* (in the second case *suis*) is the Latin for a sow, and the bristles of this animal being formerly used for sewing instead of needles—as they are by shoemakers in our day—the word *suo*, to sew, was founded upon *sus*. Of course, our English *sew* came from the Roman *suo*, with which it is identical in meaning. Is it not odd to think that the term designative of the elegant, and not less useful than elegant, employment of ladies' fingers, should be derived from the name or rather the bristles of a hog!

We must now glance back in the alphabet, and notice the female names derived from Judea. Abigail is the first in order; an agreeable and euphonious name, with the fine signification of *the father's joy*, but a name thrown almost entirely out of use by its unfortunate application, in recent times, as a nickname to waiting-women. This application arose, there seems reason to believe, from Mrs. Masham, Queen Anne of England's favorite, whose name was Abigail, and whose dexterous management of

her influence made her an important and noted personage. Novels and farces took up the name in the sense in question, and soon clinched the matter. It is a pity that it should be so, as a beautifully expressive name has thus been spoilt.

Anne, Anna, or Hannah, signifies *kind* or *gracious*, and a sweet name it is in sound, as well as in meaning. It is considered by the author of the Indicator that Jo-anna, Joan, and their contraction Jane, are varieties of Anna, and that Nancy may be traced to the same root. Pulleyn's Etymological Compendium, which corresponds with the Indicator in its interpretation of most of the names, merely mentions Jane as the feminine of John. Jane Grey, Joan of Arc, and many renowned females, have borne this kind and gracious name in one or other of its various forms. The signification of Deborah agrees remarkably with the idea which one is apt to attach to the name. We think of a Deborah as a gentle, meek, industrious maiden or housewife, and the meaning of the word is *a-bee*. Burns made a sad attempt to degrade the name, both in sound and signification, in the words,

Then rising, rejoicing
Between his two *Deborahs*.

—alluding under this appellation to a couple of gentlewomen of very doubtful character. Deborah, however, retains its chaste Quakerish signification still. Judith is a name of nun-like character, with an appropriate meaning—*praising*. We come now to a name, generally admitted to be the sweetest in use among Christian females, and for which Byron declares himself to have felt an absolute passion—the name of Mary. It is with regret, however, that we inform our readers that this universally beloved name has one of the most disagreeable significations that can be well imagined: it means *bitter*. Etymologists have endeavoured, by stretching a point a little, to give it the sense of *exalted*, but bitter, undoubtedly, seems to be the fair and true explanation. One can only console one's self with the thought that the long line of gentle and lovely beings who have borne the name of Mary, have given the word a prescriptive right to a better and sweeter sense. The only person we can recollect as bearing this name, to whom the original signification was decidedly applicable, was Voltaire, who, oddly enough, was named Francis *Mary*, after the Virgin. Bitter enough, in all his ways, was the old monarch of French literature, in all conscience. Martha is fully more unfortunate in its signification than Mary—Martha being *bitterness* itself.

Rachel is another modest, nun-like name, of the same order as Judith, and has the appropriate signification of a *lamb*. Rebecca has been long associated in our minds with the image of a stately, high-souled beauty, such as was pictured forth by the

magic pencil of Scott; but the name itself has a much more homely, though still not an unpleasing signification. The word may be translated *full* or *plump*. More congenial with the idea attached to the name is the signification of Ruth, which is *trembling*, or a trembler. Sarah and Susan or Susanna, as they are amongst the most agreeable of names, so have they not the least agreeable of meanings. Sarah is a *princess*, and Susan a *lily*. How like the modest flower now mentioned is the lovely Susan of Gay's ballad! And the poet himself had in his mind the resemblance between her fair form and the flower; for he says at the close of the song,

"Adieu, she cried, and waved her lily hand."

Even under the contracted form of Sue, Susan is lily-like, though as much can scarcely be said for Sall, in the case of Sarah.

Chambers' Edinburg Journal.

POCAHONTAS.

CAPTAIN John Smith was in England at the time that Pocahontas with her husband visited London. He immediately hastened to prepare and secure for her a proper introduction to the queen. In his History of Virginia the circumstance is related in the following quaint style:

"During this time, the Lady *Rebecca*, alias *Pocahontas*, daughter to *Powhatan*, by the diligent care of Master *John Rolfe* her husband and his friends, as taught to speake such *English* as might well bee vnderstood, well instructed in Christianitie, and was become very formall and ciuill after our *English* manner; shee had also by him a childe which she loued most dearely and the Treasurer and Company tooke order both for the maintenance of her and it, besides there were diuers persons of great ranke and qualitie had beene very kinde to her; and before she arriued at London, Captaine *Smith* to deserue her former courtesies, made her qualities knowne to the Queenes most excellent Majestie and her Court, and writ a little booke to this effect to the Queene: An abstract whereof followeth.

"*To the most high and vertuous Princesse Queene Anne of Great Brittain.*

"*Most admired Queene,*

"*THE loue I beare my God, my King and Countrie hath so oft emboldened mee in the worst of extreme dangers, that now honestie doth constraine mee presume thus farre beyond my*

selfe, to present your Maiestie this short discourse: if ingratitude be a deadly poyson to all honest vertues, I must bee guiltie of that crime if I should omit any meanes to bee thankfull. So it is,

“That some ten yeeres agoe being in *Virginia*, and taken prisoner by the power of *Powhatan* their chiefe King, I receiued from this great Saluage exceeding great courtesie, especially from his sonne *Nantaquaus*, the most manliest, comeliest, boldest spirit, I euer saw in a Saluage, and his sister *Pocahontas*, the Kings most deare and wel-beloued daughter, being but a child of twelue or thirteene yeeres of age, whose compassionate pitifull heart, of desperate estate, gaue me much cause to respect her: I being the first Christian this proud King and his grim attendants euer saw: and thus inthrallled in their barbarous power, I cannot say I felt the least occasion of want that was in the power of those my mortal foes to preuent, notwithstanding al their threats. After some six weeks fattening amongst those Saluage Courtiers, at the minute of my execution, she hazarded the beating out of her owne braines to saue mine, and not onely that, but so preuailed with her father, that I was safely conducted to *James* towne, where I found about eight and thirtie miserable poore and sicke creatures, to keepe possession of all those large territories of *Virginia*, such was the weakness of this poore Commonwealth, as had the Saluages not fed vs, we directly had starued.

“And this reliefe, most gracious Queene, was commonly brought vs by this Lady *Pocahontas*, notwithstanding all these passages when inconstant Fortune turned our peace to warre, this tender Virgin would still not spare to dare to visit vs, and by her our iarres haue beene oft appeased, and our wants still supplied; were it the policie of her father thus to imploy her, or the ordinance of God thus to make her his instrument, or her extraordinarie affection to our Nacion, I know not: but of this I am sure; when her father with the vtmost of his policie and power, sought to surprize mee, hauing but eighteene with mee, the dark night could not affright her from comming through the irksome woods, and with watered eies gaue me intelligence, with her best aduice to escape his furie; which had hee knowne, hee had surely slaine her.”

People have nowadays got a strange opinion that every thing should be taught by lectures. Now, I cannot see that lectures do so much good as reading the books from which the lectures are taken. I know nothing that can be best taught by lectures, except where experiments are to be shown. You may teach chemistry by lectures;—you might teach making shoes by lectures. — *Dr. Johnson.*

OLIVER CROMWELL.

WE insert one or two extracts from Macaulay's admirable history of England. Of the part which Cromwell took in the execution of Charles the First the historian says:

"He publicly protested that he was no mover in the matter; that the first steps had been taken without his privity; that he could not advise the Parliament to strike the blow, but that he submitted his own feelings to the force of circumstances which seemed to him to indicate the purposes of Providence. It has been the fashion to consider these professions as instances of the hypocrisy which is vulgarly imputed to him. But even those who pronounce him a hypocrite will scarcely venture to call him a fool. They are, therefore, bound to show that he had some purpose to serve by secretly stimulating the army to take that course which he did not venture openly to recommend. It would be absurd to suppose that he, who was never, by his respectable enemies, represented as wantonly cruel or implacably vindictive, would have taken the most important step of his life under the influence of mere malevolence. He was far too wise a man not to know, when he consented to shed that august blood, that he was doing a deed which was inexpiable, and which would move the grief and horror, not only of the Royalists, but of nine tenths of those who had stood by the Parliament. Whatever visions deluded others, he was assuredly dreaming neither of a republic on the antique pattern, nor of the millennial reign of the saints. If he already aspired to be himself the founder of a new dynasty, it was plain that Charles the First was a less formidable competitor than Charles the Second would be. At the moment of the death of Charles the First, the loyalty of every Cavalier would be transferred, unimpaired, to Charles the Second. Charles the First was a captive; Charles the Second would be at liberty. Charles the First was an object of suspicion and dislike to a large proportion of those who yet shuddered at the thought of slaying him; Charles the Second would excite all the interest which belongs to distressed youth and innocence. It is impossible to believe that considerations so obvious and so important escaped the most profound politician of the age. . . . In truth, there was nothing which Cromwell had, for his own sake and that of his family, so much reason to desire as a general religious war in Europe. In such a war he must have been the captain of the Protestant armies. The heart of England would have been with him. His victories would have been hailed with a unanimous enthusiasm unknown in the country since the rout of the Armada, and would have effaced the stain which one act, condemned by the general voice of the nation, has left on his splendid fame.

Unhappily for him, he had no opportunity of displaying his admirable military talents except against the inhabitants of the British Isles.

"While he lived his power stood firm, an object of mingled aversion, admiration, and dread to his subjects. Few, indeed, loved his government; but those who hated it most hated it less than they feared it. Had it been a worse government, it might, perhaps, have been overthrown in spite of all its strength. Had it been a weaker government, it would certainly have been overthrown in spite of all its merits. But it had moderation enough to abstain from those oppressions which drive men mad; and it had force and energy which none but men driven mad by oppression would venture to encounter. It has often been affirmed, but apparently with little reason, that Oliver died at a time fortunate for his renown, and that, if his life had been prolonged, it would probably have closed amid disgraces and disasters. It is certain that he was, to the last, honored by his soldiers, obeyed by the whole population of the British islands, and dreaded by all foreign powers; that he was laid among the ancient sovereigns of England with funeral pomp such as London had never before seen, and that he was succeeded by his son Richard as quietly as any king had ever been succeeded by any prince of Wales."

We subjoin a short passage on the state of female education in England at the close of the reign of Charles the Second.

"As to the lady of the manor and her daughters, their literary stores generally consisted of a prayer-book and a receipt-book. But, in truth, they lost little by living in rural seclusion; for, even in the highest ranks, and in those situations which afforded the greatest facilities for mental improvement, the English women of that generation were decidedly worse educated than they have been at any other time since the revival of learning. At an earlier period they had studied the master-pieces of ancient genius. In the present day they seldom bestow much attention on the dead languages; but they are familiar with the tongue of Paschal and Molière, with the tongue of Dante and Tasso, with the tongue of Goethe and Schiller; nor is there any purer or more graceful English than that which accomplished women now speak and write. But, during the latter part of the seventeenth century, the culture of the female mind seems to have been almost entirely neglected. If a damsel had the least smattering of literature, she was regarded as a prodigy. Ladies highly born, highly bred, and naturally quick-witted, were unable to write a line in their mother-tongue without solecisms and faults of spelling such as a charity girl would now be ashamed to commit." In a note one illustrious instance is given. "Queen Mary had good natural abilities, had been educated by a bishop, was fond of history and poetry, and was regarded by very emi-

nent men as a superior woman. There is, in the library of the Hague, a superb English Bible, which was delivered to her when she was crowned in Westminster Abbey. In the title-page are these words in her own hand: 'This book was given the king and I, at our coronation. Marie R.'"

QUEEN VICTORIA'S READING.

MRS. SIGOURNEY was present at the opening of the British Parliament of 1841. In her "Pleasant Memories of Pleasant Lands" she thus notices the reading of the queen: "Her voice is clear and melodious, and her enunciation so correct that every word of her speech was distinctly audible to the farthest extremity of the House of Lords. She possesses in an eminent degree the accomplishment of fine reading. I could not help wishing that the fair daughters of my own land, who wear no crown save that of loveliness and virtue, would more fully estimate the worth of this accomplishment, and more faithfully endeavour to acquire it. For I remember how often, in our seminaries of education, I had listened almost breathlessly to sentiments which I knew, from the lips that uttered them, must be true and beautiful; but only stifled sounds or a few uncertain murmurings repaid the toil. And I wish all who conduct the education of young ladies would insist on at least an audible utterance, and not consider their own office to be faithfully filled, unless a correct and graceful elocution is attained."

Foreigners often ask, "By what means an uninterrupted succession of men, qualified more or less eminently for the performance of united parliamentary and official duties, is secured?" First, I answer, (with the prejudices perhaps of Eton and Oxford,) that we owe it to our system of public schools and universities. From these institutions is derived (in the language of the prayer of our collegiate churches) '*a due supply of men fitted to serve their country both in church and state!*' It is in her public schools and universities that the youth of England are, by a discipline which shallow judgments have sometimes attempted to undervalue, prepared for the duties of public life. There are rare and splendid exceptions, to be sure; but in my conscience I believe, that England would not be what she is without her system of public education, and that no other country can become what England is without the advantage of such a system. — *Mr. Canning.*

SOCIAL IMPROVEMENT.

IF I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it of course only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office, and surer and stronger panoply of religious principles—but as a taste, an instrument, and as a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest—with the tenderest, the bravest, and the purest characters that have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best bred and best informed men have talked and conducted themselves in their intercourse with each other. There is a gentle, but perfectly irresistible, coercion in a habit of reading well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the last thing he dreams of. It civilizes the conduct of men, and *suffers* them not to remain barbarous.—*Sir John Herschel.*

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